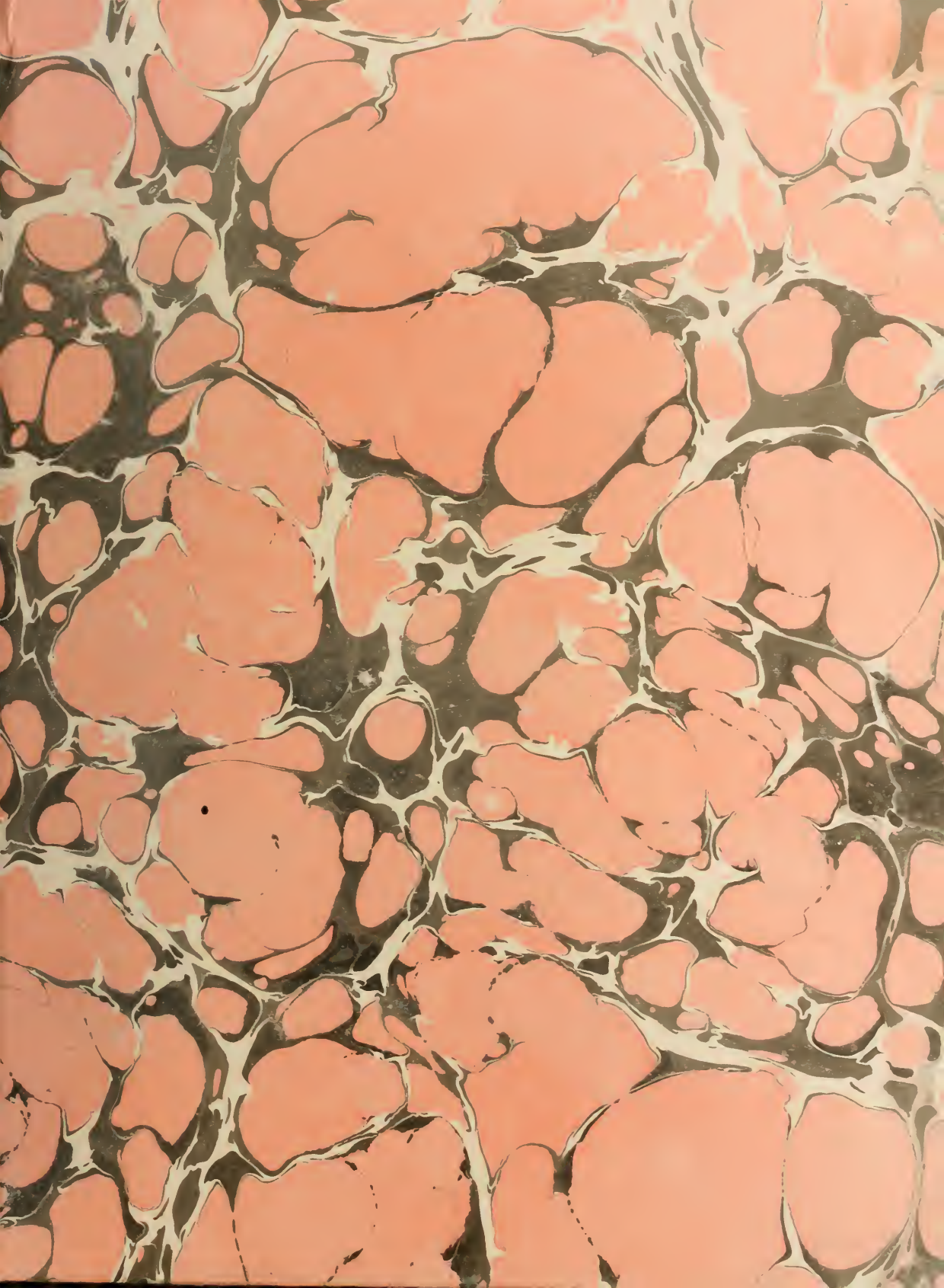

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A

LETTER

FROM A

LAY-MAN,

In Communion with the

CHURCH of ENGLAND,

Tho' Diſſenting from her in ſome Points.

TO THE

Right Rev^d, the Lord Biſhop of ___

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A

LETTER

FROM A

LAY-MAN,

In Connection with the

CHURCH OF ENGLAND,

(By Direction) to the Right Hon.

THE LORD

Lord Bishop of ____

A

LETTER

FROM A

LAY-MAN,

In Communion with the Church of ENGLAND, tho' Diſſenting from her in ſome Points.

TO THE

Right Rev^d. the Lord Biſhop of ——

My LORD,

HEN I took up my Pen to Addreſs myſelf to Your LORDSHIP in behalf of the PROTESTANT DISSENTERS, it was not becauſe, I had the leaſt Imagination that Your LORDSHIP is *inkenſum*, much leſs *falſe* to the Intereſt of that *Church*, in which you deſervedly hold ſo high a Station, and which you ſo brightly adorn. This would have been a Thought that would have given me a lower Opinion of Your LORDSHIP, than thoſe perhaps have of you, who unjuſtly tra-

duce you with it. No, my LORD, there is no ſhadow of Reaſon for this Suſpicion; not only your known Openneſs and Candor, but your long Profeſſion and Intereſt, as well as your Labours, and your Sufferings, would be more than Proof enough of your Sincerity to any but Unreaſonable Men. It were well, if we did not all find that the moſt of theſe Conſiderations did not chain us down too faſt to our Opinions, conſidering the natural Bent and Turn of our Minds, and keep us from quitting them, or at leaſt from quitting the Profeſſion of them even for the Truth it ſelf.

IF my Writing to your LORDSHIP on this Occaſion requires any Apology, when you allow me the Honour to do it ſo freely on any other, I muſt beg you will give me leave to tell you, It is becauſe I have the Happineſs to know the *true Greatneſs of your Mind*; which leads you to a peculiar Love of the Truth, and of Mankind. Your LORDSHIP knows how much more we owe to Truth, than to every Thing in the World beſides; and that the love of it is the Seed-plot of all Knowledge and Vertue, as well as of all Happineſs in this Life or another. Your LORDSHIP too, is perfectly well acquainted with the Rights of Men and Chriſtians, and has a Soul fill'd with Benevolence to all that are made Partakers of Humane Nature, but eſpecially to all the Vertuous and Chriſtian Part of Mankind; and is fully appriz'd that whilſt their differing from Your LORDSHIP does not diveſt them of their Humanity, Vertue, and Religion, it muſt never leſſen or abate your Love and Good-will towards them. You teach us with an Energy peculiar to your Self, That loving Men for their agreeing with us, is but a Fondneſs for ourſelves, and being pleas'd with our own Image in our Fellow-Creatures, inſtead of loving the Image of our Maker, or of our Bleſſed Lord and Maſter in them. Your LORDSHIP knows too, better than any can inform you, that there were much ſuch ſort of Diſputes and Differences between the firſt Chriſtians, *Jews* and *Gentiles*, as there are now amongſt us: And that St. *Paul*'s Method for the quieting of them, and healing the Minds of thoſe that were unhappily troubled with them, was, That every Man ſhould practiſe according to what he was fully perſuaded in his own Mind, without Judging or Cenſuring his Brother

that

that differ'd from him, becauſe he was his Brother, *i. e.* his Equal, and becauſe He that only had a right to Judge him was the LORD. And that therefore they ſhould receive one another in Love, notwithſtanding all their Differences, and not to doubtful Diſputations. Theſe are Reflections to which your Natural Propenſions have led you, together with your Sufferings, your great Reading, your deep Thought, your general Knowledge, and long Experience of Mankind; and above all, your True Religion and Vertue. Allow me my LORD only juſt to Remark, That if an Inſpir'd Governour of the Church did not think fit to eſtabliſh an Uniformity of Sentiments or Practice between the Believing *Jews* and *Gentiles* in Matters, where he knew the Believing *Gentiles* to be in the right, and the Believing *Jews* in the wrong, but had ſuch a Regard to the Prejudices and falſe Notions of the Believing *Jews*, as to enjoin a Toleration and Forbearance in theſe Matters; how much leſs will it become any Governours of the Church in our Days to Impoſe Things of much leſs Conſequence, and more doubtful Diſputation, and to deprive Men of their Natural, Civil and Religious Liberties to obtain a ſtricter Uniformity for the ſake of any fancy'd Submiſſion, Peace or Order, or any other Reaſon whatever.

WHILST I am led by theſe Reaſons to give Your LORDSHIP this trouble, I hope you will have the Patience to peruſe what I think the PROTESTANT DISSENTERS have to offer for themſelves againſt the Bill now before You. And that I may take up as little of your LORDSHIP's Time as may be, allow me to argue their Cauſe in the beſt Manner I can, and agreeably to the Principles of the far greater and better Part of them, without the little Interruptions which would be neceſſarily occaſion'd by continuing it in an Epiſtolary Stile.

THERE is ſcarce any Thing at the firſt Sight more evident, than that One of the firſt Obligations a reaſonable Creature is under, is, To *enquire* after the Will of his Maker; and to *profeſs and practice* agreeably to that, which after his beſt Enquiries he apprehends it to be. If Almighty GOD has given me Reaſon, it is to guide me in my Search after Him, or why has He made it mine? And if He has given another Reaſon, what is it

for

for, but to direct him, or why is it his? But another Man's Reason can no more be given him to direct me, than my Reason can be given to direct him. Besides, fallible Men are equal; and a fallible Man can't pretend to govern me in a search, in which he is as liable to mistake as myself, and who may for ought I know have been remiss in his Enquiries, and have a By-end to serve by the Directions he would pretend to give me; whereas I may be sure, that I have been diligent and impartial in my own Enquiries. This shews plainly that there is no such Thing as a Judge of Truth for another among Mortal Men, but that we have all the Honour put upon us by our Maker, of being Judges of Truth and Error for our selves.

And as it is the most obvious Thing in the World, that no Man can possibly judge for another, so it is likewise very clear upon a little Reflection, that no Government ought to *restrain* a Man in *any Profession or Practice*, that does not injure the Life, Liberty, Property, or Reputation of his Neighbour, or the just Rights of the Community in which he lives; Or in other Words, That no Government ought to restrain a Man in any Profession or Practice that relates only to himself, and more particularly in those Matters that relate only to God, and his own Mind; because no Man could have Power over another in a State of Nature or Freedom, in Matters of this Kind; nor any Government consequently over it's Subjects; Government deriving its Power under God, from private Mens departing from the Rights they had in a State of Nature, and conferring them on the Government they set up. So that for Instance, a Government can't rightfully restrain a Man's professing the Belief of a *Vacuum*, or a *Plenum*, or order him in the Time of his rising or going to Bed, eating roast Meat, or boil'd, or in any other Sentiment or Action of Life, which only relates to himself, and is no ways injurious to another. These are confessedly Points exempted from Government, and in which a Man has his Right to an entire Liberty as fully reserv'd to him as he could enjoy it in a State of Nature or Freedom. And of this kind are Mens Sentiments and Practices in Points of Religion, that are either speculative, or don't injure our Neighbour, such as, Whether a Man shall Pray by a prescrib'd

ſcrib'd Form, or not? Whether he ſhall Pray in a White Garment, or not? Whether he ſhall Bow at the Name of JESUS? In what Senſe he ſhall underſtand the Sacraments, or with which of the different Uſages about Adminiſtring them, he ſhall comply? Whether there ſhall be a Superiority, or Equality among the Paſtors of the Church, or among the Chriſtian Congregations themſelves? *&c.* Becauſe a Man can't by believing, or practiſing either Way in theſe Points do hurt to any but himſelf.

BUT there is this Difference between theſe latter Inſtances, and the former; That the former are Caſes exempted from Government, and *reſerv'd to a Man's own Determination*, they being entirely Indifferent: But the latter are not only exempted from Humane Government, but are immediately *reſerv'd to the Divine*; it being an Indignity to the Almighty, not to profeſs thoſe Sentiments, and practiſe thoſe Things in Religion, which we think upon our Enquiries are the moſt agreeable to his Mind. From whence it will follow, That as to break in upon a Man's Liberty in the indifferent Things of Life, is an Encroachment on the Rights of Humane Nature; ſo to break in upon it in Religious Matters that are not injurious to another, is not only an Encroachment, which is called Perſecution for Conſcience ſake, but is an Uſurpation of the Divine Prerogative over the Minds of Men.

BESIDES, it will appear very plainly, That Government can have no rightfull Power over Mens Profeſſions or Practices in Points of this Nature; becauſe Governments can't in any wiſe *affect Mens Sentiments*: For Penalties, which is all the Force that Government can exert over its Subjects, have not the leaſt tendency to alter Mens Opinions: All that a Government can do, is to reſtrain Mens Profeſſions or Practices: But to reſtrain their Profeſſions or Practices in Points that are not injurious to others, when they can't alter their Belief, tends only to make Men Hypocrites, and to believe One Thing, and profeſs and practiſe another, which as it by Conſequence tends to Damn the Man that is thus tempted to Hypocriſy; ſo it tends to deſtroy all Government, by looſing Men from the

tyes

eyes of their Conſciences, the beſt Security a Government can poſſibly have, for the trueſt Obedience of its Subjects.

And that God never ordain'd, that a Government ſhould have any Power over Mens Profeſſions and Practices in Matters of Religion, that do not injure another, is farther clear from hence, That if a Government could acquire ſuch a Power, and could execute it, without thoſe real Injuries to any of their Subjects, or to Government itſelf, which we have juſt now mention'd; yet it could not be ſuppos'd, that Almighty God would have Governments veſted with any ſuch Power; Becauſe the veſting Governments with ſuch a Power would do *a great deal more hurt* in the World than good. For if they were veſted with any Power to this purpoſe, it muſt be with a Power to reſtrain the Profeſſions and Practices of all Men, that they apprehended to be in the wrong. Now there are perhaps a Hundred Governments in the World in the wrong, to One that is in the right, and therefore by this Power there might be One hundred Times more hurt done in the World than good: And it can never be ſuppos'd that Almighty God would order it ſo, that Governments ſhould be veſted with a Power which muſt inevitably (as Things would ſtand in the World) do an Hundred Times more hurt than good in it: It is propheſy'd indeed that "Kings ſhall be their Nurſing Fathers, and Queens their "Nurſing Mothers." *i. e.* to God's Church and People. But that they will beſt be by ſuppreſſing Immorality, and by encouraging free and impartial Enquiries after Truth, and the open Profeſſion of a Man's Belief upon his Enquiries. By ſuch Methods Truth is to be ſure moſt likely to gain Proſelytes, becauſe that will always appear cleareſt where the faireſt, freeſt Enquiries are moſt countenanc'd. Or by theſe Methods, at leaſt, Men are moſt like to become ſincere in their Enquiries and Profeſſions; which is the only Thing that can render them acceptable to their Maker, for He having made them fallible, will never condemn them for not being Orthodox, which it may not be perhaps in the power of a fallible Man to be; but for their not being honeſt and ſincere in their Enquiries, Profeſſions and Practices, which they might have been if they had pleas'd.

AND as Things ſtand thus by the Light of Nature, ſo *Chriſtianity* has made *no Alteration* in this Reſpect, having left Governments and Subjects as well as other Humane Relations, as it found them, and neither given any new Power to Governments, or any new Degrees of Liberty to Subjects which they had not before. But Chriſtianity *ſuppoſes* that Governments ought not to reſtrain Mens Profeſſion or Practices in Matters of Religion that are not injurious to others; becauſe it was upon this Suppoſition alone that Chriſtianity could have been brought into the World. Our Saviour declar'd his Kingdom was not of this World, but was born as much a Subject as any other of his Countrymen; and therefore could never have invited Men to a new Profeſſion contrary to all the Profeſſions then in the World, if it had not been lawful to profeſs what a Man, upon Enquiry, finds to be Right, tho' it be contrary to the Sentiments that are entertain'd by Men in Power.

HE that will be a Chriſtian muſt take Chriſt for his *only Prophet and King*, and muſt become his Diſciple and Subject, and be only taught and govern'd by him in Matters of Religion. To us Chriſtians, there is no other *Rabbi*, or Lord, Maſter, Teacher or Law-giver, as there is no other at laſt to be our Judge. If we give up our ſelves to the Dictates or Rules of any other, we are the Diſciples of Men, and our Faith ſtands in the Word of Man, and not in the Word of God; and we ſay that we will not have Him to rule over us. If therefore we yield Implicitly to the Inſtructions or Government of any other in Matters of Religion, we ſo far renounce Chriſtianity, and become as too generally Men do, either Papiſts by giving up our ſelves blindly to be governed by the Church, or Hobbiſts, by delivering our ſelves up to the Conduct of thoſe Secular Powers of the World, under which we happen to live.

AND agreeable to the Nature of Chriſtianity, and the Way in which it came into the World, are its *Commands*, which ſuppoſe all Men to be Judges of Truth and Error for themſelves againſt all Power Civil and Eccleſiaſtical, or elſe it could never have obliged every Man to "ſearch the Scriptures, to try the "Spirits, to take heed what they hear, to try all Things and hold

" faſt what which is Good, and not only to render to *Cæſar* the " Things that are *Cæſar's* but to God the Things that are God's, and recomended the Chriſtian Religion to Mankind againſt all the Methods that the Heathen and Jewiſh Powers, and the only Church God had then in the World, could take, to prevent its being receiv'd by Mankind, or to extirpate it afterwards.

And as this is the Nature and Foundation of Chriſtianity, and theſe the Commands that were given in order to make or keep Men Chriſtians; ſo whilſt they *continue ſuch*, nothing is ſo often, or ſo ſtrongly enjoyn'd as Love, Meekneſs, Humility, Condeſcenſion and Forbearance in all Points where it might be poſſible for Chriſtians to differ. This is recommended as the moſt diſtinguiſhing Badge of our Religion, and as the higheſt and moſt exalted Inſtance of our Obedience to God, and Imitation of our bleſſed Lord and Maſter.

He indeed *foretells* " That the Time wou'd come, when Men " ſhould deſtroy the ſincere Enquirers after Truth, as thinking " they did God good Service, " and that a Power ſhould ariſe in the World that ſhou'd take upon him to be an infallible Judge of Truth and Error, and ſhould under that Character impoſe Myſteries on Mens Belief and force Mankind to ſubmit to them by Perſecution, which is the Power the moſt oppoſite to the Spirit and Intereſt of our Lord and Saviour, and is therefore fitly called Antichriſt; but then we are commanded to oppoſe him with our Lives, tho' he ſhould go about to deceive us with Miracles and lying Wonders, as being the moſt ſpecious, and dangerous Enemy of the Chriſtian Religion that ſhould ever ariſe in the World.

The Judging for our ſelves in Matters of Religion, or in other Words, in Matters of Faith, Diſcipline and Worſhip, in oppoſition to this Antichriſtian Claim, appear'd ſo plainly to be our Right as Men and Chriſtians at the *Reformation*, that People aſſum'd this Privilege to themſelves in all Parts of *Chriſtendom*, and openly declar'd againſt the Corruptions which the Church of *Rome* had introduc'd into every part of the Chriſtian Church, and ſeperated from her, notwithſtanding her Pretences to Infallibility; Avowing openly the Right every Man had to a Judgment of Diſcretion, or Diſcernment between Truth and Error

ror, and that our Faith was to ſtand in CHRIST or in the Scriptures, and not in any Church whatſoever, becauſe all Churches had Err'd. And tho' in ſome Places this Reformation was Enjoin'd by the State under ſevere Penalties before it was publickly embrac'd, yet it was not embrac'd purely in Obedience to ſuch publick Eſtabliſhments, but to Mens Opinions, that the Things eſtabliſh'd were right: Or elſe if the Government had eſtabliſh'd *Paganiſm*, *Mahometaniſm*, or *Popery*, People had not had a Right to Diſſent from it, but muſt have continu'd profeſt *Pagans*, *Turks*, or *Papiſts* to their Lives Ends; than which nothing can be more abſurd.

WHAT was ſo evidently the Right of every Man in all Communities, has upon its being allow'd by ſome Governments, as evidently appear'd to be the *Intereſt of thoſe Communities*. For the more full, abſolute, and unlimited a Toleration has been given by Governments to *Diſſenters*, the more proſperous and flouriſhing have thoſe Countries been. This is the true Secret of the Fertility of the barren Mountains of *Swiſſerland*, and of *Holland's* becoming the Garden of the World, (which is but the Sink and Drain of *Germany*, and was but the Neſt of a few poor Fiſhermen) and of the thriving Condition of *Penſilvania* beyond any other of our Colonies on the Continent of *America*; whilſt Perſecution has turn'd *Italy*, the Paradiſe of this Part of the World into ruinous Cities, and into a ſort of a barren and unwholeſome Wilderneſs: Nor can it poſſibly be otherwiſe; for Uneaſineſs and Oppreſſion of any Kind, even in the loweſt Intereſts of this Life, but more particularly in the high Concerns of another, manifeſtly tend to depopulate and impoveriſh a Country: Whereas making Men eaſy in their Poſſeſſions and Proſpects in this World, but eſpecially in their Hopes of a better, tends to make them become Rich and Healthful, to encreaſe and multiply, and as we ſee in Fact it does, where this Liberty obtains, to make all Arts, Knowledge, good Literature, Trade, Husbandry, Credit and Manufactures, together with good Neighbourhood, and every other good Word and Work flouriſh and abound: Whereas the want of it introduces nothing but deep Ignorance, Immorality, all kinds of Oppreſſion, and at laſt the greateſt Decay in the Vigour

and Riches of a Nation, if not its utter Ruin and Deſtruction.

It ſeems to be ſo much the Obligation and Intereſt of all Governments to give this Toleration to all their Subjects, that were it not for the *Luſt of Power*, one would think it were impoſſible for any Government to miſtake it; but eſpecially for Proteſtant Governments which have taken the Liberty to Diſſent and Seperate from the Church of *Rome*. Is it not monſtrous for any of them, not to allow others to ſeperate and diſſent from their ſeperated and diſſenting Communions? It ſeems ſtrangely abſurd, that thoſe that have renounc'd the Doctrine of any infallible Judge of Truth and Error upon Earth, ſhou d pretend to preſcribe to others what they ſhall believe: Or that thoſe that proteſt againſt the Prevarications of the Church of *Rome* ſhould oblige Men to profeſs and practiſe what may be contrary to their Belief, in Things that cannot be injurious to any but their own Souls.

It is *no Wonder*, if we find Chriſtianity gain no Ground in the World, when moſt Chriſtians ſeem oblig'd to build their Religion on Human Authority, and do it accordingly; which muſt appear to a conſidering Infidel to be robbing the Almighty of His Prerogative, and Mankind of the greateſt Right they have a Claim to. Bigots will do well to conſider, what tempted *Julian* to Apoſtatize to Heatheniſm, and what is that Stone of Stumbling, and Rock of Offence on which all the ſober and conſidering Atheiſts and Deiſts of our Day ſplit. But woe be to Them by whom this Offence comes. Let them remember that our Saviour in ſuch a Caſe ſays, *That it had been better for them to have had a Milſtone hung about ther Necks: and they themſelves caſt into the Sea.* Nor can it be any Surprize, that Proteſtants in ſuch great Numbers Apoſtatize to the Church of *Rome* in any Countries in *Europe*, inſtead of Papiſts becoming Proteſtants, when there is ſo little of the Proteſtant Doctrine taught or practis'd in the World. Proteſtantiſm, as our Enemies of the Church of *Rome* reproach us, is become but a Name, the Thing in a manner loſt. Proteſtant Fallible Churches and States Judge as much for their Members and Subjects

Subjects in pure Matters of Religion, as the pretended Infallible Church of *Rome*, tho' they do not perhaps enforce their Creeds and Rituals by ſuch ſevere Penalties. It is abſurd for any fallible Man to judge for another in Matters of Religion: It is more abſurd for a Proteſtant to do it, becauſe by it he muſt become inconſiſtent with himſelf, and be Self-condemn'd if he reflects at all; whilſt he cannot but ſee, that he builds again thoſe Things he has deſtroy'd. But for any Member of the Church of *England* to be for the Perſecution of peaceable Diſſenters, ſeems more abſurd than for any other Proteſtant whatſoever; Becauſe, the Church of *England* has aſſum'd the Right of Judging for herſelf farther than any other Church in the World; having diſſented in Polity, Diſcipline and Worſhip from all other Churches in *Chriſtendom*, both Popiſh and Reform'd.

It will *well become us in England* to conſider what is that National Crime, for which Almighty God threatens to contend with us. Let every Man after he has laid aſide all Heat, Party and Prejudice, and ſet himſelf as in the Preſence of the All-ſearching Impartial, and Dreadful Judge of all the Earth, think with himſelf upon the beſt Recollection he is capable of, whether there be any Crime of ſo high a Nature againſt God and Man, as judging for others in Religious Matters, and Perſecuting them if they will not Conform to our Opinions? And Whether there is any Crime among us that ſo much deſerves the Character of a National one, on many Accounts as this? If Perſecution be one of the diſtinguiſhing Characters of Spiritual *Babylon*, "The Voice from Heaven, is to *come out of* her, "and *not* to be Partakers of her Sins, that you receive not of "her Plagues."

Nay, It will well become *all Proteſtants* in every Part of *Europe*, at this time of Day, ſeriouſly to reflect, Whether, if they will not ſuffer Diſſenters in their ſeveral Countries to judge for themſelves, they will not provoke Almighty God, to take from them the Power of judging for Themſelves, and the Power they unjuſtly Uſurp of judging for Others, and ſuffer them all once more to come under the Power of the pretended

pretended infallible Judge of *Rome*. And if they will neither allow GOD ALMIGHTY His Undoubted Prerogative over the Conſciences of Men, nor their Fellow-Creatures their undoubted Rights and Privileges, whether they have not the greateſt Reaſon to apprehend, that He will in His Juſt Vengeance ſuffer all their Prerogatives and Privileges to be ſwallowed up in the Univerſal Monarchy of an enterprizing haughty Neighbouring Power.

BUT notwithſtanding the clear Evidence there is for the Toleration of all Religions that are not injurious to others, yet indeed it happened ſoon after the *Reſtoration* of King CHARLES II. by the Presbyterians, that ſeveral very ſevere Laws were made againſt PROTESTANT DISSENTERS, to the great Scandal of a Proteſtant Country. But it is to be obſerv'd, that they were made under the Influence of a Popiſh King, and a much more Bigotted Popiſh Succeſſor, in the views of introducing Popiſh and Arbitrary Power, and under the freſh and violent Reſentments of the Nobility, Gentry and Clergy of *England*, for the change of the Conſtitution in Church and State, which had been brought about by ſome that diſſented from the Church, from whence it became a very common, tho' a very falſe Maxim, That all Diſſenters aim'd at nothing leſs than the Subverſion of the Monarchy, and the Church: Whereas it is moſt certain, as my Lord *Clarendon* very juſtly obſerves, That it was ſtraining Things too far in Church and State, that made the Diſſenters, and not Original Diſſenters, that brought in Presbytery or the Commonwealth. But if it had, and the Diſſenters after the *Reſtoration* had been apprehended to have entertain'd the like Deſigns againſt Church and State; proper Laws ſhould have been fram'd againſt Men of ſuch unpeaceable Factious Principles, but not againſt a peaceable Diſſent from the Church, as all the Penal Laws againſt PROTESTANT DISSENTERS in that Reign were: And yet as ſoon as this firſt Heat abated, that very Parliament that made all thoſe Penal Laws voted, That the putting them in Execution at that Time, was *grievous to the Subject, a weakning the Proteſtant Intereſt, an encouragement to Popery, and dangerous to the Peace of the Kingdom.* And that and ſeveral Succeeding Parliaments

liaments would have given them Eaſe, if the Practices of that Court and Miniſtry had not prevented them: It being evident that theſe Meaſures, as they came from Papiſts, tended to nothing but to divide, and weaken the Proteſtant, and to unite and ſtrengthen the Popiſh Intereſt both at Home and Abroad.

THIS it had like to have done in a very extraordinary Manner, by the Uſe that King *James* II. made of it after he came to the Throne; which was to court the Diſſenters to fall in with his Popiſh and Arbitrary Meaſures, by giving them an Indulgence, and other Marks of his Royal Favour; thereby repreſenting the Church of *England* as the Mercileſs Church, and the Church of *Rome* as a Pattern of Clemency and Tenderneſs. *Diſcite Juſtitiam Moniti!* —— But the Church-men then confeſs'd their Folly and Iniquity, own'd they had been but the Tools of Papiſts in Perſecuting their Proteſtant Diſſenting-Brethren, entreated them not to fall in with the King's Meaſures to the Common Ruin of the Nation, and that if they would not, they themſelves wou'd, whenever it was in their Power, come to a juſt Temper with them, both as to a Toleration, and a Comprehenſion; and confeſs'd, That if ever the Church of *England*, after ſhe got out of this Storm, ſhould hearken again to the Counſel of any Sour Peeviſh Men amonſt them, ſhe would be abandon'd by GOD and Man, and bring down the juſt Diſpleaſure of Heaven againſt her. May GOD Almighty in his Infinite Mercy grant, that our Sins may be broken off by Repentance, that ſo the Guilt of broken Vows and Promiſes, may never fall on a Proteſtant Church and Nation!

INDEED, at the *Revolution*, the Obligation and Intereſt of the Government to give Eaſe to ſcrupulous Conſciencs appear'd ſo plain, that with the Reſtoration of our other Liberties, this moſt Invaluable One of our Conſciences, was in ſome meaſure recover'd to us, by an Act for Exempting Proteſtant Diſſenters from the Penalties of ſeveral Laws in force againſt them. The Right Proteſtant Diſſenters had to it, and the Advantages it brought to the Kingdom, has ſhone

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out in ſo full a Luſtre ſince, that a Toleration has become as it were a Fundamental Principle and Maxim of our Government. Inſomuch, that it has been thought neceſſary on every Attempt that has been made againſt it, particularly when an *Occaſional-Bill* was brought into Parliament in the firſt Year of Her MAJESTY's Reign, to have a Declaration made by every Part of the Legiſlature, That it ought, and ſhould be inviolably maintain'd. And the Laſt Parliament, a Parliament than which none ſure has been thought more devoted to the Intereſt of the Crown and the Church, were pleas'd to aſſure Her MAJESTY in their Addreſs, *An.* 1710. That *as they were Fellow-Chriſtians, and Fellow-Subjects with the Proteſtant Diſſenters, who were ſo unhappy as to entertain Scruples againſt Conformity with the Church, they were deſirous and determin'd, to let them quietly enjoy that Indulgence which the Law had allow'd them.* And in the Preamble to the *Occaſional-Conformity-Act*, the Nation has receiv'd freſh Aſſurances, that the TOLERATION ſhall be inviolably maintain'd.

WHAT has no doubt, tended very much to procure theſe gracious Aſſurances in their Favour, was, That it had been plain in a Courſe of near Thirty Years Experience, that the Proteſtant DISSENTERS are *not of thoſe Principles* they had been perhaps thought, and repreſented. They have given the fulleſt Proofs by their Conduct, that they are Enemies to no Monarchy, but a *Turkiſh* or a *French* one; nor to any Church in *England*, but a Popiſh one, that is, one which, tho' it may retain the Name of a Proteſtant Church, is for high Degrees of Uncharitableneſs and Perſecution, and for uniting with the Church of *Rome*. They have made it as plain too, that they are true Friends to an *Engliſh* Monarchy, and hearty well-wiſhers to the Proteſtant Church of *England*. They take Her to be a True Chriſtian Church, and by far the greater Part of them, eſpecially the Miniſters, and the more Conſidering Part of the People, think themſelves bound to treat Her and all Her Members under that Conſideration. They wiſh Her indeed farther Reform'd from many Things, which, as in their Opinion came from *Rome*, ſeem manifeſtly to lead Her thither again; and therefore think it their Duty, according to the

the Command of their Bleſſed LORD and MASTER, with all humility to bear their Teſtimony againſt them by a publick and open Profeſſion, but without breaking Love, Charity and Communion with her, which they deſire to maintain on all proper Occaſions; They pray for the Bleſſing of GOD upon her, and preach up Moderation, Charity, Love and Communion with her in their Publick Aſſemblies. I can't better expreſs the worſt they wiſh her, than in the Words of a very worthy Perſon, in a Sermon to a Diſſenting Congregation: "That GOD wou'd in much Goodneſs ſupport and defend "Her againſt all attempts of Popery, and in His due Time, "and in the gentleſt Manner, purge her from any Errors or "Corruptions which may leſſen the Perfection of her Beauty "or Holineſs." And indeed the Principles that are generally taught by the Diſſenters in reſpect to Government, are, That the *Engliſh* Conſtitution is the beſt of any this Day in the World; and the Sentiments they at this time propagate in Matters of Religion, amount to the Principles of an Univerſal Toleration, Catholick Communion, and a farther Reformation of whatever they take to be amiſs in Doctrine, Diſcipline, or Worſhip, as far as they can bring it about by the Means of Perſuaſion and Example, and by no other whatſoever; than which no Principles can be deviſed, more friendly to Mankind, or on all Accounts more agreeable to the Light of Nature or Revelation.

AS I have thus endeavour'd faithfully to repreſent their Principles, ſo I would now beg leave to repreſent *their Caſe*, as it ſtands ſince the late Occaſional Conformity Act. Thoſe among the *Diſſenters* that had Offices during Her Majeſty's Pleaſure are depriv'd of them, if they go but once to a Meeting, made liable to a conſiderable Fine, and incapable of the Honour and Advantage of ſerving Her Majeſty, or their Country for the future. Thoſe which had Offices that were conſider'd as Free-holds, are depriv'd of ſuch their Free-holds, as much as if it was during pleaſure; tho' it be of never ſo conſiderable a Value, and be the whole they poſſeſs in the World: Whereas *Magna Charta* enacts, That no Man ſhall be fin'd without *Salvo Contenimento*. And the ſevereſt Act againſt the DISSENTERS in King CHARLES II. Reign went no far-

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ther than to fine a Man 20 *l. per* Month, if in all that Time he abſented himſelf from the Church. And what is I believe peculiar to our own Country, They are yet liable to all Offices of Burthen, tho' they are made incapable of any of Profit; and notwithſtanding ſome of thoſe Offices of Burthen are of the Higheſt Truſt in our Country. Thoſe of them particularly that are poſſeſs'd of Land in any of the Counties, or of Freedoms in any of the Cities in *England*, are liable to be made Sheriffs: by which they muſt either abſent themſelves from their publick Aſſemblies againſt their Conſciences if they execute that Office; or elſe be liable to ſuch Fines, and Actions for Damages, if they don't, as may ruin a Man of the beſt Eſtate in *England*. By theſe Means all of them, tho' they have no Lands or Freedoms, no Offices, or would not accept them, are put under a Mark of great Infamy and Reproach, and are poſted as Men not fit to execute any Office of Honour or Truſt in their Country: whereby they are expos'd to the Ill-will and Contempt of their Neighbours, and a Way is Pav'd to farther Marks of the Government's Diſpleaſure againſt them.

Of this laſt unhappy Tendency of the *Occaſional Conformity Act*, They have receiv'd a ſurprizing and mortifying Inſtance in the Bill for the *Preventing the farther Growth of Schiſm*: Whereby they will be prevented in the moſt unprecedented and effectual manner from having their Children Educated by any of their own Perſuaſion, or in their own Opinions, even by Perſons Conforming to the Eſtabliſh'd Church. This they think would be a *Severe Perſecution* of them for theſe three Reaſons, (1.) That it deprives many School-maſters, and School-miſtreſſes, and all other Inſtructors of Youth of a Maintenance for the ſake of their Conſciences, and ſome of them of a Calling which they have as legal a right to exerciſe, as any Diſſenter can have to exerciſe any other Trade whatſoever; as in the Caſe of thoſe who have a Freedom to teach Writing, Arithmetick, Accompts, and ſome parts of the Mathematicks, upon ſerving an Apprentiſhip Seven Years in the City of *London*, and many other Cities and Towns of *England*. (2.) That it renders the Toleration but a Temporary Thing,

Thing, and provides that it ſhall not outlive thoſe that are already Educated. Now to Tolerate but for a Time, is certainly to Perſecute afterwards. Beſides, that it ſeems altogether inconſiſtent to make a new Law, in order to make a Law already in Being (I mean the *Act of Exemption*) a Temporary Act, which is in its own Nature a perpetual One. (3.) That it deſtroys the *Toleration* in a moſt Eſſential Part of it at preſent. If a Man enjoys any Toleration it is for himſelf, but if Proteſtant Diſſenters are not allow'd to Educate their Children in their own Way, they can never be ſaid to be Tolerated, ſince their Children are a Part of themſelves, and to be govern'd intirely by them till they attain the uſe of their Reaſon. All young Creatures are under the Care of their *Dams*, till they are able to ſhift for themſelves: But Infants are brought into the World in a more helpleſs State than any others, and are longer before they arrive at their Vigour and Perfection, becauſe their Parents are endued with Reaſon, in order to the well governing their Off-ſpring, by the Great Author of Nature, who does nothing that is redundant or in vain. Their Parents moreover are endued with a natural Tenderneſs towards them, which laſts longer in Men and Women than in any Brute Creatures, in order to ſtimulate them to a due Care over the tender Years of their Children, without which Inſtinct, the Toil would become intollerable, and univerſally neglected: So that to Reſtrain Parents from Educating their Children in ſuch Sentiments as they think beſt, whilſt they are not Injurious to others, is to pervert the Order of Nature, and the ſettled Courſe of Things.

AND that which makes this the *more Grievous* is, That the obliging Parents to Educate their Children under ſuch as they ſhould not chooſe, has a natural Tendency to alienate the Children from their Parents, and Parents from their Children, and to rob their Families of the Peace and Order they might otherwiſe enjoy, and themſelves of the Satisfaction they ought naturally to take in one another. For what can Proteſtant Diſſenters expect, but that the utmoſt Endeavours ſhou'd be us'd to breed up their Children in the ſtrongeſt Prejudices againſt them; and that their tender Minds muſt be

overborn by the Attacks that will be made upon them. It were perhaps more Merciful to render Proteſtant Diſſenters incapable of Marriage, and oblige them to conflict with all the Temptations and Hardſhips of a ſingle State, rather than to leave them capable of Marriage, and deny them the great End and Bleſſing of it, in the Education and Comfort of their Children.

THE Severity of this Bill is ſo much *the greater* on the Account (1.) *of its Extent*, which is to all School-maſters and Miſtreſſes, all private Tutors, Governours and Governeſſes of all Kinds. (tho' they were only to Teach the *Bible* and the *Liturgy* of the Church) perhaps to Maſters of Ships, and GOD only knows how much farther. By this Means, Perſecution that has never extended it ſelf beyond publick Aſſemblies, is now to enter the private Families, not only of Diſſenters, but as it may happen of the beſt Conformiſts in *England*. (2.) *Of the Teſt*, which is to be put upon all Teachers of Youth, which is, not only to conform in ſome Inſtances, and at ſome Times to the Church, the only Teſt in former Perſecutions, but never to go afterwards to a Meeting; which is not only inconſiſtent with a Diſſenter's Principles, but with a good Chriſtian's; in as much as it makes him renounce Two Articles of our *Creed*, that of the *Catholick-Church*, and the *Communion of Saints*, Articles brought into it in oppoſition to confining Chriſtianity, or our Communion to any one Sect or Party of Saints or Chriſtians whatſoever. (3.) *Of the Manner in which it is to be executed*, whereby they are to be ſubjected not only to a ſevere Law, but to the Piques and Paſſions of thoſe that are to be their Judges, to the Oppreſſions peculiar to the *Spiritual-Courts*, and yet to be cut off from the Juſtice of *Weſtminſter-Hall*.

ANOTHER Hardſhip in this Bill, is, That it may prevent the Children of Proteſtant Diſſenters from *being educated* in the Principles of the *Chriſtian Religion*, by forbidding any Conforming School-maſter or School Miſtreſs, or any private Family Tutor or Teacher, from teaching any *Catechiſm*

chiſm but that of the Church; which the Children of Diſſenters can't only not anſwer with Truth, not having Godfathers and Godmothers (as is very well obſerv'd in the Letter to a Member of Parliament relating to the Bill for *preventing the farther Growth of Schiſm*, &c.) but which will make the *Chriſtian Religion* of no Force with them: Our Obligation to the Belief and Duties of the *Chriſtian Religion* being laid down in that *Catechiſm*, as deriving all its Force from the Vow and Promiſe that our Godfathers and Godmothers made in our Name at our Baptiſm, *That we ſhou'd renounce the Devil*, &c. But then certainly, the Children of Diſſenters can't learn that they are under any Obligations to take upon them the Profeſſion or Practice of the *Chriſtian Religion* from that *Catechiſm*, ſince they had not the Benefit of Goſſips vowing theſe Things for them, and in their Name, at that Solemnity.

Its Severity is likewiſe very much enhanc'd, if we either *compare* it, with the ſevere Treatment the Proteſtant Diſſenters met with in the Reign of King *Charles* II. (in which, how much ſoever they were proſecuted on other Penal Laws, they were always conniv'd at in this.) Or, if we conſider the Tenderneſs Her Majeſty has been pleas'd to expreſs for the Presbyterians of *Hungary*, *Sileſia*, and *France*, or the unuſual Favour that has been ſhewn to the Diſſenters of *Scotland*; tho' their Scruples are of ſuch a Nature as make them refuſe to ſubmit to the Government of their Country, as well as to conform to the Church. It ſeems particularly ſevere that there ſhou'd be no *Calviniſts*, no *Presbyterians*, no *Diſſenters* which ſhou'd not deſerve great Marks of Favour and Countenance, except thoſe of our own Growth.

The Severity of this Bill ſeems, in the laſt Place, carried to the greateſt Height, in as much as this Crime of any Teachers of Youth going to a Meeting is never to be *purged away*; no not by performing a *Quarantain* for a Twelve-month in the Church; which yet will do in a Caſe of a like Nature: So that this ſeems to be treated as the only unpar-

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donable Sin of this Kind in our Country, for which there is not any room left for Repentance.

THESE are ſome of the Severities of this Bill, and what can the *Effect* of it be, if ever it ſhould paſs into a Law, but to reduce many of theſe Teachers of Youth to ſtarve, or to become a Burthen upon the Pariſh; many of which are not only Men of a liberal Education and great Worth, but Confeſſors for their Religion; and as to thoſe that are to be taught, (unleſs Diſſenters will ſuffer their Children to be bred up in the utmoſt Prejudices againſt them) either they muſt be bred up without Learning, which cannot but have very ill Effects on Church and State; or elſe they muſt be ſent Abroad to get it; which, as it will carry out a great deal of the Caſh of the Kingdom, ſo it will return them Home to us with Principles leſs diſpos'd to the Conſtitution in Church and State, than what they wou'd learn from Proteſtant Diſſenters at Home. This is the leaſt of the ill Effects it will produce: Perhaps, it may make great Numbers of Perſons tranſplant themſelves, with their Eſtates, Trades, Arts, Myſteries, and Manufactures into ſome more Hoſpitable Region, where they may not be deny'd this ineſtimable Privilege and Comfort, to the unſpeakable Detriment of the landed and trading Intereſt of our Country. The Bill it ſelf has a natural Tendency to theſe melancholy Conſequences; and what will give it greater Tendency this Way will be, that Proteſtant Diſſenters will be apt to think that no Place will in a little time be allow'd them in a Nation, which tho' it gave them Breath, has not only reduc'd them to be Hewers of Wood and Drawers of Water, but declares their Principles to be ſuch as are not fit to be tranſmitted to the ſucceeding Generation.

And what, for GOD's Sake, is *all this for?* Is it to gain an *entire Uniformity?* Is that obtain'd among Conformiſts themſelves? Or can it be even by an Inquiſition? If it could, What Advantage will redound from it? Can Conformity render the Diſſenters more peaceable Subjects, more ready to own Her Majeſty's Title, or Her Proteſtant Succeſſors, more willing to pay Taxes towards the Support of the Government,

ment, more ſober, frugal, induſtrious than they are already? Will fewer ſuffer among them as Evil Doers? Will the Balance of Parties be better preſerv'd, on which the Balance of Power in *England* and *Europe* does in a good Meaſure depend? Will there be more Learning and ſtrictneſs of Life, more Humility and Paſtoral Care among the Clergy? Or will there be more Peace and good Neighbourhood in the Kingdom, more Love and Charity in the Church? If there would, How come we to find Conformiſts reproaching each other daily with want of all theſe Things, notwithſtanding the moſt rigorous Conformity? If Men have a Diſpoſition to Peace and Love, there will be ne'er the leſs of that happy Temper for leſſer Differences in Religion; Charity and Forbearance will unite us all, notwithſtanding different Opinions, and be the Bond of Perfection under all our mutual Weakneſſes and Infirmities, and teach Men to agree to differ, as amicably as to agree; and if Men han't it, the ſtricteſt Uniformity in the World will be very far from producing it. It can't be thought, that the only Deſign of this Bill is to *ſecure the Church and State*; ſince the Diſſenters have given all the Securities to the Government for their good Behaviour that any other Body of Men have done; at the ſame time that there is not ſo much as a ſingle Man amongſt them ſuſpected of entertaining the leaſt Scruple about Her Majeſty's undoubted Title to the Crown, and of that of the Princeſs *Sophia*, and the Heirs of Her Body, being Proteſtants, according to the Limitations of the Act of Succeſſion. And if the Church had been thought in Danger from Youth's being educated in the Principles differing from thoſe that are ſetled by the Act of Uniformity, why ſhould not Clauſes to reſtrain Popiſh and Jacobite Schools have been readily embrac'd? ſince there can be no Proteſtants but muſt think thoſe Schiſmaticks and Diſſenters more dangerous to Church and State, than other Diſſenters who are Proteſtants and Well-affected to Both? But if without Foundation, and contrary to all Appearance, there cou'd be any Suſpicion that Principles are taught by Diſſenting School-maſters, School-miſtreſſes, or other Tutors and Inſtructors of Youth dangerous to Church and State, let all the State Oaths be required

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of them to render them capable of Teaching; together with a ſolemn Declaration, "That they think it abſolutely unlaw-"ful to endeavour to inſtill any Principles into the Youth "that ſhall be committed to their Care, which may tend "to make them take any other Way to alter the preſent "Eſtabliſhment of the Church of *England*, than by Perſuaſion, "and their own profeſt Diſſent." If it had been the only Deſign of this Bill to give a farther Security to Church and State, ſome ſuch Teſts as Theſe wou'd have been requir'd from Diſſenting Inſtructors of Youth; but it wou'd never have been propos'd, that they ſhould not at any Time afterwards go to a Meeting. That indeed may be fitly calculated to produce a ſtricter Uniformity, and to extirpate Diſſenters; but can never be fram'd for the bare Security of the Church or State.

In the mean while, to what *Melancholy Thoughts* will theſe unhappy Meaſures bring us! Meaſures concerted only to compaſs a Thing that ſeems altogether uſeleſs, if not hurtful and pernicious. What Idea will this Bill give us of the *Conſtitution, and the Clemency of the* Britiſh *Government!* Has not an Union between the Two Kingdoms been happily accompliſh'd in Her Majeſty's Reign? By which a Presbyterian Church Government, and a Simplicity of Chriſtian Worſhip, is as much eſtabliſhed on t'other Side of the *Tweed*, and declar'd to be a Part of God's Worſhip, as Epiſcopacy and Ceremonies are on this? And has not Her Majeſty often declar'd this happy Union the greateſt Felicity and Glory of her Reign? And ſhall it be ſtain'd by declaring the ſelf-ſame Thing in a good Meaſure on the *North* Side, a little River, the true Chriſtian Religion, and the Purity of God's Worſhip? And intolerable, and unfit to be allow'd on any Conſideration whatſoever, on the *South*? Has not Her Majeſty given Peace to Mankind? Peace to our Enemies? A Peace that they themſelves acknowledge to be Glorious, and to have receiv'd from Her Majeſty's Bounty? And re the poor *Engliſh* Diſſenting Proteſtants the only Men, That inſtead of being allowed to taſte the mighty Bleſſings it brings along with it, are to be Sacrific'd as a Thank-

Thank-offering for it? But does the Saviour of the World delight in Human Sacrifices, or in the Uneaſineſs and Diſtreſſes of Mankind? Or the Deſtroyer of it? And yet has not Her Majeſty been in a good Meaſure put into Circumſtances to acquire the Glory of giving this merciful Peace to Her Enemies, by the Taxes and Loans theſe Men have chearfully contributed to the War? It may be, by their Fervent and Inceſſant Prayers for its Succeſs. And what is the Uſe Her Majeſty continually recommends to Her Parliament and Her People, as the fitteſt to be made of Peace Abroad, but Peace at Home? But are we perverſely by Peace, to underſtand Perſecution? Unfortunate Men! that ſhall be deſtin'd to ſuch Severities; not only whilſt Innocence, and ſome Degree of Merit is found amongſt them, but under the Protection of the Conſtitution, and the perpetual Recommendations to Peace and Union from the Throne.

What Idea will this give Men of a Church, that tho' ſhe be arm'd with all the Laws the Wit of Man concontrive, with Numbers, with the People of Conſideration for Learning and Quality among us, with the far greater Part of the Lands, and Riches, and all the Power and Honour of the Kingdom, and with a Revenue of perhaps Two Hundred Thouſand Pounds *per Annum*, to Breed and Maintain Learned Advocates for her Cauſe, yet can't be ſatisfied, or think herſelf ſafe, unleſs her poor Diſſenting Brethren be depriv'd of all Means of Learning and Education. But does not this ſeem to be a Conduct better Calculated to promote the Cauſe of a *Julian*, or a *Lewis* XIV. Perſons perhaps ſuſpecting the Side they had taken; than of Proteſtants that think they have ſo much to alledge in their own Behalf, as to juſtify them in the utmoſt Contempt of all that differ from them. If the Diſſenters muſt be thought Enemies to the Church, is this yet the Way to treat contemptible Enemies? Or is it not rather the ready one to render them Conſiderable in the Opinion of all By-ſtanders? And what Hurt have theſe Men done? Let their worſt Enemies

ſtand forth and charge them; what Evil is found in them, ſaving in the Matter of their GOD? Can Proteſtant Diſſenters do the Church any Harm by publickly declaring, That in their Opinion ſhe is in ſome leſſer Points miſtaken, to her own Hurt, which though they believe her Conſcientious in the Profeſſion or Practice of, yet have in their poor Opinion an unhappy Tendency, and that to herſelf, to the Cauſe of Truth, and to the Nation. On the contrary, is not this what they are oblig'd to by Truth, by the GOD of Truth, and by that Law of Charity which we are all under towards Brethren that we think (no matter with how little Reaſon, whilſt we think it) under a Miſtake, and a Miſtake of Conſequence? *Gamaliel*'s Advice is in this Caſe unanſwerable. If the Diſſenters are miſtaken, 'tis impoſſible they can gain Ground againſt a Church ſo well fortified and defended: If they are not, vain are all Laws againſt them, *Magna eſt veritas, & prævalebit.*

AND muſt the Diſſenters be the moſt unkindly treated, *after they have worn out the old Prejudices* againſt them? Muſt they be more hardly us'd, now that it is plain there is not a Republican amongſt them, than when they were all thought Commonwealth-Men? Are new Severities to be us'd in cool Blood, and unprovok'd, when an Exemption from them has brought the Diſſenters nearer to the Church in Love and Charity, than ever, and to profeſs more friendly Principles to Mankind, than any Body of Men in the World? Is perſecuting the only Number of Men, who have not a Real or Suſpected Jacobite among them, the Way to keep out the Pretender? Or is the diſtreſſing thoſe who are entirely, and to a Man, for the Succeſſion in the Illuſtrious Houſe of *Hannover*, the Way to ſtrengthen that Succeſſion to the Throne of theſe Realms?

AND in the laſt Place, If Perſecution be the greateſt Crime againſt GOD and Man, that Human Nature can be guilty of: If there be no Inſtance in Hiſtory, where Perſecution

cution has not drawn down the exemplary Vengeance of Heaven; If there be no Party among us, that having perſecuted, has not been perſecuted again; and by Perſecution been for ſome Time at leaſt brought to Repentance; If, after all, inſtead of keeping at the greateſt Diſtance from this Crime, we ſhall become guilty of it in the moſt aggravated Manner, what can we expect, but that with the Meaſure we mete, It ſhall be meted to us again? And that He, whoſe Right alone our Conſciences are, will overturn every Thing that is his Rival, and that becomes the Object of his Jealouſy, by ſtanding in Competition with him in his Rule and Government of the World? "Be wiſe now therefore, "O ye Kings, be inſtructed ye Judges of the Earth; ſerve "the Lord with Fear, rejoyce with Trembling, for "when his Anger is kindled but a little, bleſſed "[and only bleſſed] are they that put their Truſt "in Him." Pſal. ii. 10, 11, 12.

I Hope, Your Lordſhip will overlook the many Faults, which the Hurry, in which this has been writ, has in ſome Meaſure occaſion'd. Something more, as well as a great deal better, might have been ſaid, if the unuſual Expedition with which this Bill has mov'd, would have permitted it. I know Your Lordſhip's Goodneſs will impute the Faults that are in this Letter to the Cauſe, no farther than you think that anſwerable for them; and your own ſure Judgment will ſuggeſt many Things to you where I have been wanting. If Your Lordſhip thinks any Thing that I have offer'd here, has any Weight in it, I know I need not beg You to oppoſe this Bill with Your Vote and Intereſt, or with that Strength of Reaſon, and Force of Eloquence, in which You are admir'd and envy'd by Mankind, and by which You have ſo often, and ſo inimitably, ſet out Perſecution in its moſt black and odious Colours, both from the Pulpit and the Biſhop's Bench. Every honeſt Cauſe has You for its Advocate. But if this Cauſe appears to Your Lordſhip, what it does the moſt evidently to me, the Cauſe of Truth, of Religion, and of Liberty, I know

You

You will diſtinguiſh it by peculiar Marks of Your Zeal, and thereby render all Good Men more devoted to You, than they are at preſent, if that be poſſible, and particularly,

My LORD,

Your LORDSHIP's

moſt Faithful

and moſt Obedient Servant.